We.
511 as I see more of this country. This area is terribly poor and overcrowded, full of stones, and has little water. The girls and women have
[312] to haul water for Leloba from the coast, which is three kilometers off. And there is little food in the town. They are really hungry.

Vatter told of great illnesses here, and I
164 can see many examples of this today. Sore eyes
511 are terrible and probably caused by lack of vitamins. There are many children with large bellies, skin sores, etc. Nowhere before have I seen such misery in regard to mere existence. Last year, a priest told us later, there was a famine here. And now I can see how vital the old rainmaking and the practices of the tuan tanah must be here.

797 At the mission headquarters in Larantuka we
634 were told that it is hard for the mission to
661 make plans here, because every time they get an
423 improvement, for example, in the land system,
●427 the radja comes in and seizes the best land.
624 Also the tuan tanah stands up against all changes, and he is a "chiseler" also. Thus if they have a project which brings acres of improved land, the bigwigs wait until the work is done on it and then take the best part for themselves. The local people thus lose their land and many have thus been forced to work on the radja's land or for other big men as sharecroppers. Evidently the common division here is one-fourth of the crop for the sharecropper. The priests seem to regard the tuan tanah, who is the ritual and adat leader, as the worst.

622 We had some gin with the priest and then went
159 to the house of the guru Roy. He was Vatter's[1] assistant, and his house is the biggest in the kampong. He could be the kepala kampong, but because he is a guru, he passed the post on to his younger brother. They belong to the Hurin suku, which is different from the usual thing,

[1] [See bibliography, cat. 113—Analyst]